missions. Most of these were later evacuated. The physical equipment of other faiths has not fared so well. Since at least as early as the Revolution of 1911-1912 religious properties of various kinds have been secularized. The diversion of temples to non-religious purposes greatly increased with the political disturbances and anti-religious movement of 1926-1927 and the years immediately thereafter. Some temples simply disappeared. Others were used as schools or barracks. Still others became apartment houses, rice markets, rickshaw stands, or auto terminals. In many the images of the gods were allowed to remain with a few priests to serve them, although most of the building was secularized. In one provincial capital, by 1931 out of one hundred and seventy-five temples examined only three were being used exclusively for worship and only one temple had been erected within three years. In some other sections a revival of religious interest came after 1927 or 1928 and expressed itself in part in the repair or building of temples. The old faiths are hard hit, but none of the major ones is as yet completely dead nor is the early demise of any assured. In many districts most of the customs are observed much as they have been for generations. Especially in rural areas do the traditional religious practices persist. It is in the cities and among the intellectuals that they have been most weakened. It is interesting, too, that partial adaptation to new *mores* is seen in the manufacture and burning of paper automobiles as part of the provision made by relatives for the comfort of the dead.

Feng shui has also suffered with the influx of Western ideas and practices. Railways and highways have been constructed, streets widened and straightened, graves removed

and placed in common cemeteries, and telephone and telegraph poles placed and high buildings erected in utter disregard of its principles. Yet belief in it dies hard, and many instances of its survival can be given.

Nationalism must also be noted among the changes in religion. Much of it has had a religious tinge. The cult of Sun Yat-sen introduced by the Kuonaintang but later allowed in large part to fall into abeyance contained religious elements and was the result of the attempt to give unification under the Kuomintang the sup* port of a quasi-religious enthusiasm for a national hero.